

REVIVED
Or an Enquiry into the
HISTORY
OF THE
Royal Society,

Whether the *Virtuosi* there do not pursue the Projects
of *Campanella* for the reducing *England* unto *Papery*.

BEING

The Extract of a Letter to a *Person of Honour* from
H. S. with another Letter to *Sir N. N.* relating
the cause of the Quarrel betwixt *H. S.*
and the *R. S.* and an Apology
against some of their Cavils.

WITH

A Postscript concerning the Quarrel depending betwixt *H. S.*
and *Dr. Merrett*.

*Aut hoc in clasi ligno occultantur Achivi;
Aut hac in nostris fabricata est machina muros,
Insuperata Jemca, venturaque desuper Urbi;
Aut aliquis latec error: ego ne credite Tencri.*

LONDON.

CAMBRIDGE
REVISED

HISTORY

Royal Society

of Cambridge is the only one of the kind in the Kingdom

and is the only one of the kind in the Kingdom

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LONDON

Printed for the Author

TO THE
READER.

THis ensuing Letter was a part of what I sent long ago to a Person of Honour in this Nation, to represent the occasion of the quarrel betwixt Me and the Virtuosi, and shew'd the necessity of pursuing it: by such arguments I us'd as gain'd his approbation; and the generality of serious men have assented thereunto, though their opinion was, that the design might be of great danger and trouble to the bold undertaker. After that, I inserted it into a discourse concerning the Virtuosi, in which I debate many other things: viz. In opposition to Dr. Morrett, I deduce the original of Apothecaries from the times of Hippocrates and Aristotle thorough the Roman and Greek Empires; and shew with what prudence both Physicians and the Civil Magistrates concurred to their institution: and I have largely entreated on that Question, which the Virtuosi, in order to the ruine of the Faculty of Physicians, and of the Trade of Apothecaries, to the great alteration of the Practice of Physick, and aggrandising of themselves, have started, and with much confidence and more ignorance handled. I shew not only sundry particular impostures obtruded upon us by some of them: as also an account of a certain Model of the R. S. published in Germany, and written from London; in which there is so little of truth, that I wonder any of the Virtuosi should abuse Foreigners with such a Relation; or imagine that sendon to be durable the foundation whereof is so vain and unstable. It is there that I demand they would make good their

Vide Ph. Jacob, Sacks in
Gammarolog.
pag. 65, 66, 67.

To the Reader

Vide 76. Bar-
tholin. Epist.
Centur. 4. Ep.
93.

Mr. Chamber-
laine's present
State of Eng-
land, pag. 341.
Edition 3. &
pag. 61.

promise to the learned Olaus Borrichius, that none of their Colleagues should publish any thing but by the allowance and consent of the R. Society, that thereby it might be e-cured against the cavils and exceptions of all Men. *Which* assurance of theirs, how ill they have managed, I dare appeal unto the world as Judges. I am now indisposed to publish the whole Treatise, and reserve it for some additions which Mr. Evelyns discourse of Forrest-Trees may invite me unto; the Second Edition whereof wants not its defects; and if I should trouble my self to examine his account of the Birch-Tree, it will appear as ridiculous as the History of Salt-Peter: and 'tis to me a Miracle, that neither He, nor all his Correspondents should inform us better of so obvious a thing: Neither is it less strange that I should be necessitated to dispute against another Virtuoso, Mr. Chamberlaine, whether it be our King's Prerogative to define what Books of Scripture are Canonical, and what Apocryphal? And, whether it be the Interest of our Monarchy that all the Commonalty be kept poor and in a complaining condition? But I pass from these considerations, to some exceptions made against what I have already published. It is said, that I have maliciously represented the places censured in their History: which if I have done, it is because they maliciously writ them: for I am not conscious of mis-alledging them, or of imposing any other sense thereon, than the words do bear: and if any man can interpret them otherwise than I do, I confess I have wronged them: but if it be not possible to do so, they must blame themselves: However, supposing the passages might bear a more favourable construction, yet since the sense I follow is the most natural, since that they might be construed to the prejudice of the Church of England, it is judged by me, and others, to be an important service to the Publick, to extort a positive Declaration of their meaning, lest another Brerely make a benefit from those words to overthrow the Protestant Religion. I am further pressed with this interrogatory, why I should imagine that the R. S. would subvert the Faculty of Physicians, there being so many eminent men of that Profession admitted therein, and so esteemed by them, as that they cannot be judged to vilifie that Faculty. I answer, Quid verba audio,

To the Reader

audio, cum facta viderem? Ifee they do do it, and therefore am not to be harangued into another sentiment. At first they would have incorporated the Colledge of Physicians into their Society: but that the prudent and grave did decline: then they promoted the Anti-Colledge of Pseudo-Chymists, encouraging Odowde and his ignorant Adherents in opposition to the Physicians: and this is not more notorious to the world, than it is also that those objections with which M. N. and other Quacksalvers amuse the Age were suggested unto them by the Virtuosi, and derived their repute from them. As for Mr. Glanvills book, it was perused by several of their Members, and corrected by them, and how much we are reduceable to a Society that could allow of that, and would not at any reiterated importunities call it in, or disclaim it, Let all Physicians judge. Nor would I have any man to believe that there are so many eminent Physicians of the R. S. for neither is the number of those admitted considerable; few of note but have deserted it again; the rest approve not of it: so that all they talk of will not amount to three understanding persons; and were they more, I do not find our Faculty better secured than that of Divinity, or the two Universities are by such Members thereof as are imbodyed into this Trojan-Horse. It is said also, that my Animadversions on Mr. Glanvill contain little of matter; to which I answer, that they contain enough to have made twenty Virtuosi famous, and would have acquired them a Memorial of ingenious and noble Experimentators: they contain enough to shew the ignorance of that person who had so insulted over all University-learning, and particularly over the Physicians: They contain enough, since they contain more than they all knew: and I think I have done great service to the learned, in shewing that these Virtuosi are very great Impostours, or men of little reading: either of which Imputations, if just, will secure us from their arrogance, and abate their esteem. I am blamed for diminishing the glory of our Nation, by ascribing all discoveries to the Antients, or else to Foreigners: to which I answer, that they take off from the glory of our Nation more, who usurp the inventions of others: I rather preserve the credit of the English (though not of the Virtuosi) then diminish

To the Reader.

it: undue praises add not to any mans esteem: nor do I think I derogate from Dr. Willis, if I should say that his notion about the use of the Cerebrum and Cerebellum was fairly intimated by Carlo Ruini, that ingenious Bolognese, in his Italian Anatomy of an Horse: neither do I lessen the performances of the Honourable and curious Mr. R. Boyle, when I avow that Aristotle did hold the Ayre to be ponderous, and weighed it before him; or that the Elasticity of the Ayre was (as to name and thing) fully proposed by Pecquetus; and which is more than I have yet said, yet 'tis true, even the comparison betwixt the Atmosphere and Flocks of Wool is urged by him. "Fingito tibi Aerem hunc velut spongiosum vel LANEI potius cuticuli terraqueum orbem ambientis molem: — And, "Institus aereae substantiae ad rarefcendum Elater spongiae LANEIENaturam imitatur. As little is Dr. Croone or Dr. Thraston injured, if I say that the Experiment about reviving a strangled Fowl by blowing ayre into the Lungs, was practised by Vesalius, and Bogdan, and was vulgarly known before, though perhaps not to the Virtuosi: and that the same Phenomenon succeeds, if when Children are Still-born any one blow into their Breech: which experiment is well known to many Midwives; nor do they doubt the recovery of the Child, if the Guts do rumble thereupon. These, and such like averments of mine, being true, do not lessen the just esteem of any man, and argue candour in me, not malice. Besides, since that the Virtuosi did with this borrowed glory attempt to over-bear the Universities and all others as Ideots and Ignoramus's, 'twas necessary to inform them that neither the Antients, nor modern Academicks were so foolish as they painted them out to be, nor the R. S. so inquisitive as they would seem: and that if others would practise those Artifices, even the Peripateticks might signalize themselves as easily as the Royal Society. But I reserve the further prosecution hereof till another time: that which follows being of more importance to the Monarchy and Religion of our Kingdomes, than that I should detain my Reader any longer from it.

Pecquet. differt. Anatom. cap. 8. per totum.

Vesal. de fabrica hum. corp. l. 7. c. 19.
Mr. Bogdan. apolog. pro vas. Lymph. 988.

Warwick May 16.

1670.

Henry Stubbs.

to resting upon their efforts, and how conducting their efforts, when he had made them attentive, and what a step that is



LET OUT (VOCAL) AND GENTLY, BUT

...the memory of the ...

CAMPANELLA REVIVED, &c.

NEver was there any sort of people that by so many *Artifices* endeavoured to insinuate themselves and their *Religion* into all places and countreyes, as that of the *Papists*: there is no *Treaty* or *promise* can secure an *enemy* from their secret *underminings*: there is nothing *laudable*, which their *Casualists* do not allow of, and *practise*; nothing so *impious*, or *bloody*, but is an ingredient in their *counsels*, when subservient to their *ends*: there is no *shape* or *disguise* which they will not assume, no *humour* which they will not comply with; not an *action* of theirs but ought to be suspected, since their *Confessors* have that influence over their *Loyers*, that whatsoever may, *but at a distance*, *perjudice* or tend to the detriment of their *Church*, they instantly put a period and stop thereunto. I speak not this to reflect upon the *Society*, who have found so great *encouragement* from that *party*, by the concurrence of *disguises* and *purfars*: and so freely keep a *correspondence* with them from beyond seas: I only say, that as such an *intercourse* is not unknown to the *Congregatio de propaganda fide*, so (whatever Mr. Sprat suggests) they do not apprehend the *constitution* to be any way to the *prejudice* and *dis-service* of their *Faith* and *Church*. I believe it is not displeasing to them, to see how *friendly* the *Protestants* and *Papists* converse together in this *Assembly*: and it must needs raise their *hopes* of bringing things to a *closer union*, when they perceive the *frangency*, that ought to be, and *hath been* betwixt them, taken off, and in read addresses commencing with, *Only Father*. How much an *Orator* gains upon his *Auditors* when

when he hath made them *attentive*, and what a step that is to gaining upon their *esteem*, and how conducing that is towards the *persuading them to what he intends*, I well understand: but what benefit and advantage *Papery* may derive from this, that our *Nobility* and *Gentry*, our *Divines* and *Layety*, laying aside all memory of the *French* and *Irish* *Mas-*
sacre, and *Marian* persecutions, the *Gun-powder* *Treason*, the *firing of London*, and forgetting all *animosities* and *apprehensions* of future dangers, converse freely with, and write obligingly to them, testify a great esteem of them, and from the *dis-use* of all *harsh* but *reasonable* censures, come at length to lay aside all *rancour* and *bitterness of thoughts*; I say, how great benefit *Papery* may draw hence, I cannot well comprehend: yet I guess in part from what the *Historian* sets down "From
 "enduring each others *company*, they may rise to a learning
 "of each others *opinions*; from thence to an exchange of good
 "offices; from thence to real *friendship*: till at last by such a
 "Gentle, and easie *Method*, our several *interests* and *jects*
 "may come to suffer one another, with the same peaceable-
 "ness as men of different *trades* live one by another, in the
 "same *streets*. Is not this a very fair account of what the *R. A.* will bring things unto? and can we wonder that the *Papists* should be very *civil* in their returns to an *Assembly* that so highly obligeth them? But they add, "It is *disbonourable*,
 "to pass an hard censure on the Religions of all other *Coun-*
 "*tries*: It concerns them, to look to the *reasonableness* of
 "their *faith*; and it is sufficient for us to be established in
 "the *Truth* of our own.— Well! Adieu to all the *Sermons* of Bishop *Andrews* upon the fifth of *November*: all that King *James* writ against the *Papacy*, and to prove the *Pope* to be *Antichrist*: farewell to a great part of our *Homilies*, to part of the *thirty-nine Articles*; the examples in *Scripture* whereby the *prophets* and *holy men* declare against *Babylon*, *Tyre*, *Sidon*, &c. or against the *Scribes* and *Pharisees*, or *Diana* at *Ephesus*, or the *Idols* at *Athens*, these are *disbonourable* and *pernicious*. Give me leave to speak to these *Virtues* in the language of the *Romish* Saint *Francis*, viz. *Salvete fratres Apostoli, Salvete fratres Lapi*. Oh! how the followers of *Compton* the *Jesuit*

Jesuit hug themselves to hear these insinuations. *Adulmum* Conthen. Pa.
Ilic. l. 2. c.
18. Sed. 6.
profecit error, dum id dignum ne delegatur. See but the ways
 which he proposeth in order to the reducing of *Hereticks* to
 the *Roman Church* again there, and if this procedure be not
 agreeable to the examples which he suggests, may I never
 find credit. You see what applause Mr. *Sera* would have
 gained from that Jesuit for this History: but how would
Campanella have clapped his hands for joy to see this happy es-
 tablishment which he so long ago projected, in order to the con-
 verting of *England*, *Holland*, and other heretical countreys?
 It was his darling design, and which that *Feyer* (one of the
 most political that ever was) so often inculcates in his book of
 the *Spanish Monarchy*.

Campanella touching the Spanish Monarchy.

Ch. 10. pag. 47.

His Prince "Should banish all *Theological Questions* out of
 'the *Transalpine Schools*: seeing that all the *Divines* of those
 'parts turn *Hereticks*, by not continuing firm to the Holy
 'constitutions of the *Pope*, but are still raising up fresh contro-
 'versies: and the wits of these men are to be exercised only
 'in the disputes of *Natural Philosophy*.
 'He shall do well to shut up all the *Greek* and *Hebrew*
 'Schools; because that these two languages have been de-
 'structive to *Monarchy*; and are besides the main pillars by
 'which those *Heretics* that chiefly reign at this day are built
 'upon. And therefore, on the contrary, let him endeavour
 'to bring in the knowledge of the *Arabick* tongue; by means
 'whereof the *Mahumetans* may be the better convinced; and
 'the troublesome *Transalpine* wits may employ themselves
 'rather in confusing the *Turks*, than in vexing the *Catholicks*
 'with their disputes.
 'Let him also erect *Mathematical Schools* ----- because by
 'this means the *Peoples* Minds will be diverted from creating
 'Us [*Papists*]: any trouble, and will be incited to bend
 'their Studies that way, which may be useful to the King.

I follow the
 English Editi-
 tion: but the
 Latin is more
 Emphatical,

Our Author
 did not think of
 the Universal
 Character of
 Mr. Dalgarno;

Ch. 25. pag. 157. Concerning England.

"Now as concerning the weakning of the *English*, there
 'can no better way be possibly found out, then by causing divisions,
 'and dissentions amongst themselves, and by continually keep-
 'ing up the same; which will quickly furnish the *Spaniard*
 '[or *French*] with better and more advantageous Opporuni-
 'ties. And as for the Religion of that people, it is that of
 'Calvin; though very much moderated, and not so rigid,
 'and austere as it is at *Geneva*: which yet cannot be so easily
 'extinguished and rooted out there, unless there were some
 'certain Schools set up in *Flanders* (with which the people
 'of *England* have very great commerce) by means of which
 'there should be scattered abroad the Seeds of Schisme and
 'Divisions in the *Natural Sciences*; as namely betwixt the
 'Scoicks, Peripateticks, and *Telestians*, by which the errors of
 'the Calvinists may be made manifest. ---- Being of a Nature
 'that is still desirous of *Novelties*, and change, they are easi-
 'ly wrought over to any thing.

'Tis much bet-
 ter done by the
 Virtuosi now
 at Arundel-
 house, under
 the encourage-
 ment of

Ch. 27. pag. 177. Concerning Flanders and lower Germany.

"To conquer them there are but two wayes left now to be
 'taken: the first of which is to sow the Seeds of Division
 'amongst them: and the second to draw them forth of their
 'own Country. Cadmus having a design of erecting a Mo-
 'narchy at *Thebes*, whither he came a stranger, is said first
 'to kill a *Serpent*; by which was signified, the Defence and
 'Safe-guard of *Thebes*: and then afterwards to sow the *Tenth*
 'of it; that is to say, to scatter abroad the *Passion of Desire of*
 '*Innovation*, and an earnestness to be instructed in the know-
 'ledge of *Learning*, namely in such new *Sciences* and *Arts*,
 'as he had brought over with him from his own Country.
 'And hence *Souldiers* are said to spring up, who through
 'mutual discord, slew each other; and the remainders of
 'them that were left, joyned themselves with *Cadmus*, their
 'Head and Captain; so laying the foundation of the King-
 'dome

'dome of *Thebes* in *Bœotia*. I affirm therefore that *these very*
'*causes* ought to have been taken by the King of *Spain*;
'and not a war to have been only maintained against them all
'this while.

'And certainly, if the *Southern* people would ever conquer,
'or lay the foundations of a Monarchy over the *Northern*, see-
'ing that they are *not strong* enough to bring the same about,
'they ought to have recourse to the *Arts* either of *Cadmus*, or of
'*Jason*: although of the two, *Jason* went the more wisely to
'work; seeing he first won the Heart of *Medea*, that is, the
'good will and affections of the *Northern* women to him. — D
'Afterwards *Jason* by the enchantments of *Medea*, slew the *Drä-*
'*gon*, that is, the *Guard* of the Kingdome; such as are the va-
'liant and warlike men of a Nation, with the *Preachers*. And
'then did he by the means of *Enchanted Oynments*, tame fierce
'*Beasts*, the Brazen-footed and Fire-spitting *Bulls*; that is, by
'his *friendship* and *gifts*, he won over to him the *Nobles* and
'principal men of the Kingdome. And at length, *by them* he
'sowed about the *Teeth of the Dragon*; that is, by the assistance
'of the *Nobles*, he spread abroad the seeds of Discord and *Dis-*
'*sension* about *Religion*, *Arts*, and *Honours*. Whence, in the last
'place, sprung up *Souldiers*, that is, *Factions*; (such as are
'those of the *Guelphs* and *Gibellines*, the *Pontificians* and *Im-*
'*perialists*, the *Lutherans* and *Catholicks*) wherein they kil-
'led each other: But those that remained, chose *Jason* for
'their *Head*, and *Commander*; and though few in number, yet
'afforded Him their assistance in the getting of the *Go-*
'*lden Fleece*, that is to say, such an *Empire* as we hear
'speak of.

After this he proceeds to direct several things, whereof one Pag. 180:
is, that by all means it be solidly taught, that *the Pope is not* D
Antichrist; for upon the gaining of this point (sayes *He*, and
I desire it may be marked) *do all the rest depend*: And, (in or-
der to the casting away of all *practical Divinity*, and the intro-
ducing of *some such Religion*, as *Mr. Sprat* would have) "It must Pag. 181:
be unanimously and stoutly maintained against *them*, that All
'*Commentaries* whatsoever that have been written upon the *Bi-*
'*ble*, whether by *Catholicks* or *Hereticks*, ever since *S. Augustinus*

time, are to be suspected, and not to be trusted unto. Mr. Sprat saith that the foundations on which the Church of England stands, are no other, but (in the first place!) the Rights of the Civil power: the imitation of the first uncorrupt Churches (in the second place! and thirdly) the Scripture expounded by Reason. — "Religion ought not to be the subject of Disputations: It should not stand in need of any devices of Reason: It should in this be like the Temporal laws of all Countries, towards the obeying of which there is no need of Syllogisms or distinctions; nothing else is necessary but a bare promulgation (the Papists phrase is *sufficient proposition*!) a common apprehension, and sense enough to understand the Grammatical meaning of Ordinary words. Thus he casts off all Scholastic and Polemical Divinity, and writes as if he did not own the Three Creeds, and four general Councils, or thirty nine Articles: we must use no Syllogisms, though to prove the Trinity, or meritousness of Christs death, or our interest therein by a practical Syllogism, and *scilicet speculativa misericordia*: no Analogy of Faith to regulate us by: no Church History: in fine, we must look no farther than the Grammatical meaning of ordinary words, though the Sacrament, and *Hoc est corpus meum*, be the subject of the debate. I find indeed that Campanella adds, that "the multiplying of Books, and the spinning out of Controversies, do but add Authority to a bad cause, and besides also shew like a kind of Victory."

These Hereticks, after they had put forth new Bibles into the world, and wresting all the Fathers and Historians as they pleased, put such interpretations upon the same as they thought good: they then began, in order thereunto, to apply themselves to the study of the Hebrew and Greek tongues, and started a thousand Grammatical Niceties, wherewith they have filled up many great Volumes: insomuch that the whole North in a manner makes a Grammatical war upon us, rather than a Spiritual: Whereas We have long since laid aside the study of Languages, ever since we overcame the Hebrews, Greeks, and Latines, and have made them submit themselves to Christianity, or else have dejected them of the power of discharging all Political and Sacerdotal Administrations; as it is with

'with the Jews at this day. And therefore we intend not now
 'to trouble our selves any further with *petite Sophistical Nee-*
 '*ties*, and *Grammatical Quirks*: but relying only upon our own
 'strength of Wit, we let alone all *prolix courses of Dissei-*
 '*pliners*, and the tediousness of writing huge Volumes: mean
 'while that *these men* spend their time herein, and weary us out
 'almost with their *Cavillings*, although they do not get the
 'better of us. I conceive therefore, that *these men* should be
 'taken off from *these Grammatical Heresies*, namely, by some
 'New Arts and Sciences, and such wherein we are excellent our
 'selves. And to this end the King should erect certain Schools
 'in all the principal Cities, wherein the *Arabick* tongue should
 'be taught: that so by this means there may be such among
 'his Subjects, as shall be able to Dispute with the *Turks, Moors,*
 'and *Persians*, who by the use of that Tongue do spread their
 'Mahometanism, as we do *Christianitie* by the *Latine* Tongue;
 'and so by *these means* our intestine wars may be laid aside, and
 'our Arms turned against foreign enemies.

Nor ever shall
 have occasion
 to be troubled
 with them, if
 our Historians
 prevail.



'There should be Schools also erected for the *Mathematicks,*
 'and *Astronomy*, unto which *these Northern* people should be
 'invited to come, by proposing Salaries for such of them, as
 'shall apply themselves to the Discovering, and giving an Ac-
 'count of such *Starrs* and *Constellations*, as are found in the
 'other Hemisphere, in the *new world*. For by these means there
 'would redound to the *Spanish* Empire both Honour and Pro-
 'fit. I would also have the Schools of the *Old Philosophers* to
 'be opened again; as of the *Platonists* and *Stoicks*, and of the
 'Telestians, that so the people may be diverted from *Theological*
 'Questions, and may apply themselves to study Questions of *Phi-*
 '*losophy*: for those come nearer to the *Christian faith*, than the
 'Doctrine of *Aristotle* doth. Now the King in doing these
 'things, shall follow the example of *Hercules*, who to the end
 'he might the more easily overcome *Anteus*, drew him
 'forth of his own Territories; and also of *Cadmus*,
 'who brought over *New Arts* and *Sciences* with him into *Bae-*
 '*tia*; and by means of the same, got to be Prince of the Coun-
 'treys. And by taking of this course, the Principal among the
 '*Hereticks*, when they shall see there is more to be gotten



And of *Demo-*
crats and *Epi-*
curus too!



'there then *here*, forsaking their *Hereties*; will become Ring-leaders in the Sects of *Philosophy* and *Astronomy*.

— There should also be erected publick *work-houses* for the exercises of *Mechanical Arts*, to which this people is exceeding apt: and so by this means will the Business of *Navigation* be much promoted, together with the skill of besieging Towns, and of taking them in by the use of Artificial *Fire-works*. By these means the *People* (probably) will be taken off from their *False Religion*, and divided one from another; to the great advantage of the Kingdom of *Spain*, to whom many will now come and tender their service: and his Empire, which of late hath been contemptible and hateful to the world, shall recover its antient Splendour and Honour.

These are the *passages* which I think I first accommodated to the *Royal Society*, and which served me as a *Key* to expound their *History* by: and although the indignation I conceived against Mr. *Glanvill* of the affronts he and his *Assistants* had put upon the *Physicians* was the first motive which put me upon writing, yet it was a regard I had to the *Religion* and the *Education of our Youth* (which I found undermined by these *Campanella's*) which imboldened me never to lay aside my Pen. I was afraid lest our *Virtuosi* with their *trinkets* and *experiments* would serve this *Nation* such a trick as the *Pyed-Piper* at *Hammel* in the Dutchy of *Brunswic* did those *Inhabitants*: He first played in the Town and all the *Rats* and *Mice* follow'd him, which He so destroyed: then He played again, and their *Children* followed him, and thence He lead them out of the Town unto an *Hill*, into which He went, and they followed him, and perished all. Some of these passages I have censured in my first book printed at *Oxford*; it being manifest, that without a *Regard* to those *Papist* *Machinations*, no man would have inserted any thing of such *impove* which was no way necessary to the vindication of the *Virtuosi* or matter intreated on.

I am your humble servant

Edw. Ha. To my



To his ever honoured Friend, Sir N. N.

SIR,

Although the multiplicity of business arising from my practice in the Countrey, and the great inclinations I have to improve each *vacant minute*, in the prosecution of my studies, although these occasions render me not so civil to my friends by any intercourse of Letters, as I seemingly ought to be, yet do not they at all diminish my respects for them, so that they may as absolutely as ever dispose of my services, though the confirmation thereof be not daily renew'd unto them with all that noise of ceremony and Flattery with which this *impertinent age* doth abound. Your Letter brought with it all those circumstances that could justly endear it unto me; and I was infinitely satisfied to understand that I had so important a place in that *memory* which retains nothing vulgar and trivial: These sentiments alone were enough to transport me into some vanity, and place a greater value on my self than I know I merit, because you write, that is think, *I have some*; and I am almost ready to yield that to the opinion of your judgement that which I have many demonstrations against. I am pleas'd to understand that so many serious and real Patriots of this Kingdome do approve not only of my undertaking the Royal Society, but of my performances therein: what others, especially judicious and sober persons, say of us, is a thing no virtuous person ought to look upon with indifference: though the greatest comforts in all actions arise from that content which our own breasts afford us. My life hath been a continual scene of dangers, which the Rebellion in Ireland, Poverty, Sickness, and other accidents involved

involved me in, but though in a thousand misfortunes I have reflected on my condition as *irreleivable*, yet of all the *intricacies* that ever I encountered, the beginning of *this Quarrel* did represent unto me the *worst* and most *perplexed* I ever encountered: All the others appeared like the contrivances of a *resistless Fate*, this to depend upon my *own election*; All others did at once acquaint me with the whole prospect of the *hazard* I was in, and my thoughts discovered unto me clearly what grounds I might rely upon for *hopes*, and what *occasions* I had to *despair*, and amidst these resentments I was prepared for any issue *Providence* would ordain me: but in *this* I could not any wayes imagine what might be the consequence of the attempt, whence to derive any *assurance*, or where to terminate my *fears*: so that I was forced to abandon all these *melanchollick apprehensions*, and to deduce my encouragements from the *necessity of the Action*, and from that *despair* which made all troubles and even death it self pleasant, since I could make no other estimate of *England*, but that even the poor remains of *Religion* and *Learning* amongst us were so imminently endangered, that I could not expect their *long continuance*, nor with patience think how to survive them. All men represented unto me the perils into which I threw my self, but none more than I foresaw my self: none had the confidence to imbolden me, many dissuaded me: but in the whole affair I consulted the tranquility of my *own mind*, and determined upon that course wherein I found the most *content*, not the most *profit*: and agreeable to the directions of that *Hebrew Proverb*, *Though sixty Counsellours tender you an advice, yet reject not the dictates of your own breast*, I fixed upon those resolutions which were most conformable to my Soul, and in which I found my *internal peace* best established: I left the conduct to God, whose glory was concern'd so highly, and bottomed my self upon this ground alone as to *outward supports*, that my design must be agreeable to all that regarded the interest of the *Monarchy* and *Religion* of this land, the welfare of the *Church* or *State*, the happiness of *this Generation* and of *Posterity*: and instead of making particular friends (or matter of great *uncertainty* now)

new) I hoped, that the particular concernments of the
 Church of England, the two Universities, the College of
 Physicians, and of all Artizans, would supply that defect.
 The History of the R. S. and Mr. Glanville plus ultra, did fur-
 nish me with undeniable arguments of the common danger;
 and the general and constant discourses as well as deportment
 of the Comical Wits or Virtuosi were such, that no *Lies* or *com-
 ment* could create another representation of things. Sir, it
 is not unknown to you what influence Education hath upon
 any Government; that without a regard hereunto the best
 Laws become useless and ineffectual, thorough the contempt
 and malepertness of the Subjects: and the most noble designs
 of Princes frustrated for want of *besitting instruments* to carry
 them on: By the sole force of good Education sundry Govern-
 ments have subsisted, whose constitution hath been defective,
 and whose disturbances and calamities have been such as
 would have shatter'd into pieces and confusion any weaker
 foundation: of this *Lycurgus* took an especial care, and the
 paucity of his Laws was admirably supplied by his diligence
 herein: and the neglect hereof is justly censured by *Aristotle* Aristot. Ethic.
l. 10. c. 9. in other Republicks. Upon this account our prudent An-
 cestors, (knowing how much more untractable Northern
 people were than others, sacrificing upon any occasion their
 lives unto their passions) have been eminent in their cares
 for the educating of our Youth, Gentry and others, to such
 knowledge and customs as was necessary to the due honouring
 of God, and the welfare of the Nation and Governments.
 From this care had our Universities their original, and that
 publick breeding in Free Schools: and the advantages are
 these, that by the Uniformity of the instruction mens minds
 may be better united and cemented together, (no material
 difference arising, nor each seeming to the other *sausage* and
ridiculous, where all are inured to the same sentiments) and
 not only that confusion is prevented which private Tutors
 would occasion by infusing different and repugnant principles
 into the Youth, but even the deportment and inclinations of
 all becomes evident to the Magistrates and others, which best
 and most naturally discover themselves in their tender and

admirary years, from whence the *prudent* can judge what to hope, or expect from them in their maturity, how to *discourage*, *disfrustr*, *confide* in or *employ* them: the *Tutors* they have, the *Books* they converse with, the *Studies* and *usages* which they like and dislike, are thereby known: and of those evil fruits which some men have afterwards produced, 'tis notorious that the first *buds* and *blissoms* were, or might have been observed during their continuance at the Universities. Pardon a despised Peripatetick if I tell you that it is an opinion *Aristotle* betrays me into, that the source of all our evils, and the continuance of them, is derived from the neglect of *publick Education*: nor doth there appear to me any possibility of remedying thereof, or reconciling us by the establishment of *new Laws* (how *penal* soever) but by resetting a *firming Education*: this *diligently* pursued, would *insensibly* and *infallibly* archieve that which no *Laws* will ever do where they are to encounter *grown men*, whose *resentments* are *violent*, and their *reasons* weak especially as to *remote consequences*. This *general advantage* to the *publick*, was attended with *another* not of less importance: *viz.* that since the condition of our *Nation* and *Monarchy* requires that all be principled in the *Protestant Religion* in opposition to *Papery* (the *restoration* of which would indanger the Title of our *King* to his *Crown*, or render it *feudatary* and obnoxious to *foreign power*, as any man that is acquainted with *History* must know: it would also *embroy* us in the restitution of *Churchlands*, which as they make up the greatest

Let these Considerations (if others from *Pietie* seem contemptible) teach us wisdom before an absolute impossibility to redress our evils: Leave us no consolation but despair, for not having timely foreseen and prevented them.

part of *most mens estates*, so the rendition of them, if I can judge of the posture of *England* now, will be more *facile* than that of the *Episcopal Revenue* lately was) and in conformity to the *Church*, whilst *customs*, *example*, and *uniform instruction* would represent those *ceremonies* and *habits* as *decent*, *orderly* and *rational*, which would otherwise seem *unseemly*, and *phantastical*. Besides these, it was a further security to our Government, that the *Education* there did qualify men to a *submission* to and love of our Government: it being evident

that

that the *Philosophy* of *Aristotle* suit admirably with our *Admiration*, and men are well prepared to own and support a *religious* *event*, which that intelligent *Philosopher* so long ago represented as the *Idea of humane policy*, in opposition to the *Scismatical* and *absolute Monarchy*. The *Ebicks* there are *generous*, and subservient to *Religion*, and *civil prudence*, and all manner of *virtue*: the *Logick* and *Metaphysics* are so entwisted with the *established Religion*, and so requisite to the support of it against *Papists* and *Socinians*, that without a *miracle* the neglect *hereof* must bring a change in the former: even *common wisdom* teaches us that we must vary our *Weapons* and *Militia* according to what our *enemies* practise: thus when the world assumed *Guns*, we have been forced to abandon our *Archery*, and quit those *fortifications* which sufficed against all former approaches, since the *battering Canon* were introduced: the learning of the *Sarracens* prevailing on the minds of men *endued with reason*, the *Monks* and *Ecclesiasticks* were forced to Study *School-divinity* in opposition to them, and not to rely upon the sole support of *Authority*, *Legends*, and *feigned Miracles*: and whilst that *Subtlety of reasoning* and *distinguishing* continues amongst our *Adversaries*, 'tis no less than *apparent madness* to cast our *Arms* away, and desert those courses by which alone so great a part of the Nation is to be reduced, and *Foreign encroachments* prevented. The Study of *Learned Languages* is so necessary to *Ecclesiastical* and *Civil History*, and the understanding thereof (together with the *Original Scripture*) so requisite to our *State* and *Church*, that they must be *enemies* to both that discourage those Studies, and look upon as such as manifestly go about to ruine their *Native Country*. With what *futility* are those *Arguments* solved in an *Academical* way, which perplex the *ignorant*? What *sense* do those *terms* bear to an *understanding* person which seem *insignificant* and *contradictory* or *non-sensical* notions to those of *lower intellectuals*? What *intricacies* *useful* are resolved, when it is made evident that their *Authors* are *spurious*, or intended otherwise? As to that *usual exception* that 'tis an *empty* and *mean employment* for *generous youth* to be wasted in the studying of *Languages*, and *chopping of Logic*;

it argues no judgement in those that use it: for nothing is mean, despicable, and empty, without which so high and important benefits cannot be attained: By the same reason, the exercises of the old Romans in the *Campus Martius*, the *Palæstra* and *Olympic* games, the modern *Training*, and *Cudgel-playing*, or *shooting at Butts*, must be exploded; yet no wise man will assent hereunto: and it is evident, that those other studies are as *subservient* to the ends proposed in them, as those others are to what is designed therein. All these so considerable advantages which our Church and State derives from *Academical* education, are designed to be overthrown by the *Historian*, and the common entertainments of the *Virtuosi*: consist in debauching our *Nobility*, *Gentry*, and all the youth from those studies, as *useless*, *empty*, and *impertinent*: and how just, how necessary ought that undertaking to seem universally, which hath no other end than the silencing of these *Comedians*? They magnific, in opposition to all other knowledge, the *Experimental Philosophy*: were the thing well modelled, managed by *deserving* persons, and the *Question* rightly stated, there would be no controversy betwixt us: the pursuit thereof would create us some profit, and much of pleasure: but whosoever accustomes Children or Youth to those diversions, shall never breed up any eminent personage, nor reduce them afterwards to serious and sedentary studies: as daily observation shews: And whosoever asserts that such *innocent* works will certainly have a more sure effect in the composing and purifying mens thoughts, than all the rigid precepts of the *Stoical*, or the empty distinctions of the *Peripatetick* *Moralists*: it is certain he never was acquainted with the *Sticks*, or *Peripateticks*, but is a *Virtuosi*. I profess some shame to think that any man should oppose this *Mechanical* education to the other, and make use of it to disparage that *Moral* discipline which instructs us in the nature of *virtue* and *vice*, of *Distributive* and *Commulative Justice*, humane affections, and the due course, as well as *exorbitances* of our passions: But to prefer the advancement of such *Experiments* before the most renowned *Exercises* of the best *Princes*, is so strange a passage, that I only say, 'tis well the Author thereof is an enemy to, and unacquainted with *University-Learning*. "*Non est communis proprietas inter*

History of the
R. S. pag. 342.

In the Dedication of the History.

Maimonides in More Nebuchim L. 2. c. 37.

et differenter specie. Non enim operatur dicere quod hominibus
 perfectio est tanta, vel major equi perfectione. All that is said
 about the erecting of *Mechanical* or *Sensible* *Philosophy of Na-*
nure, is but empty talk: *Humane nature*, is not capable of such
 achievements: tis evidently impossible, to attain any exact
 knowledge of the surface of our whole *Terrestrial Globe*: and
 the depths of the *Earth* and *water*, are no less unsearchable:
 and as to the component particles, their nature, figure, motions,
 and combinations are known only to the *Deity*: so that no
 prudent person is to be amased with these *Reflexive* promises.
 As to the collection of the *History of Nature*, were it not
 universal, it might be of some use, and afford not only mat-
 ter for the *raillours*, but other pretty *illustrations* and *simili-*
tudes for the *Rhetoricians*; but I must here complain of them
 for making us *false relations*, which will create us more trou-
 ble than if they had done nothing: and also for this, that since
 these men take upon them to upbraid all the *Aristotelians* and
Physicians for not attending unto *Experiments*, yet do they do
 little more than steal the *Experiments* of others, and publish
 them as *their own*, without ever referring to *Authors*, except
 an *ingenious* *Virtuoso*, be concern'd: would these persons be
 pleased to declare solemnly unto the world that they under-
 stand nothing of *antient* or *modern writers* (you may see by
Aristotles gravitation of the *Ayre*, that they never read him:
 nor *Galen*, or *Pliny*, or *Aristotle*, who speak of *Apothecaries*
 such as ours) it were but *candour* in them, and the best way
 to secure their credit from being thought *Plagiaries* and
Cheats: so, if they would but get any one to teach them *La-*
tine and *Greek*, it would have saved me some trouble, as you
 will see in my *Animadversions* on their *History*: In fine, I
 doubt not but to make it plain to all the world, that some ha-
 ving been so negligent, most so ignorant, we can expect no
 great things from them, nor are to be concern'd for them at
 all in an affair of such importance as the change of our *Edu-*
cation and *Religion*. They might have appeared now, would
 they have called in these two books: but since they would not
 do that, I suspect their intentions, and that they drive on
Campanella's project: why should they else have scrupled as it is?

Is it below them to acknowledge their errors; whereas they blame the Peripateticks for refusing to confess theirs? I am inform'd by you that they say many of my citations are false: but no man of reading will say so: they were true when they went from me; if the Printer have mistook, I cannot help it: a Stratagem of theirs hinder'd me from correcting the Press: I know some books are misnamed, but such Scholars as they pretend to be (and who offer to tell the Parliament of what in each invention is new or old) can easily correct that: as where I cite Scheinir: *ros. Vagin*: any ordinary man can tell it should be *rosa Ursin*: and so for other defaults: but if the poor Devils cannot tell how to apprehend such Errata, if they will send to me, I will rectifie my citation, rather than they should give them a needless trouble in denying it. There is not one allegation that I have not consulted my self, except what relates to Pecquet and Mersennus: and neither of those were they injured in; but my books being burnt at London, those two pieces I wanted: but as to Pecquet, if you look into him: you will find not only the gravitation of the Atmosphere, but the Elasticity and comparison with a Fleece of wool, and Experiment of the Barometer (not the non-sensical appellation) related as simply as in any of the Virtuosi: and it is in this manner that I have injured them. But they must say something to preserve their credit; yet have I a thousand faults more to charge them with: but I reserve them for another Treatise, which if they do not submit to the two Universities, and the Colledge of Physicians, I will publish. In truth, no Physician can joyn with them, or give them any countenance without betraying his Faculty to most unworthy Empiricks. It is intollerable that a company of men that know not what belongs to a Disease, or Remedy, should arrogate as they do. I have already shew'd the long use of *Key-berries* for the Plague: that they bring (out of Parkinson!) for an *Arsenical* The Lunar Pills is to the main ingredients was publish'd in *Ton-thellius* and *Amyntus*: but the making of the *Luna Cathartica* into Pills with white bread crumbs is their invention: And if the additional crumbs of bread works not the miracle: Can indeed neither do the Pills answer expectations at all; neither

Pecquet & Mersennus.
libert. Ar. com.
c. 8.

Tombellii exeg.
ges. Chymiatra
de magisterio
Luna, & Amyntus
sichi de Cathartico
argenteo.
I do not cite
A. Sula, because
he adds
not Nura.

is the addition of *more* new, nor the *discovery* above what we knew before. I dare undertake to make an *Experimentator* of any insipid *Aristotelian* at this rate, let him but pretend to *other mens discoveries*: a little wit and a braced-face will serve to that purpose, without *studying*. As to what you farther add, that they decry me for an *Atheist*, and one of *no Religion*: First, I reply that it doth not become any of them to upbraid me therewith; or if that procedure be excusable, it admits only of *this Apology*, that being to Character a man altogether unknown to most, and not intimate with any of them, they make themselves the *Originals* and so copy me out chance: this is a fallacy our senses commonly betray us into; for the things which we are unacquainted with farther than by report, or deceitful *Telescopes*, we presently fancy to resemble more or less, those objects we daily converse with: and the *Virtuosi* being sensible *Philosophers*, act according to their principles herein, though not according to real truth. Secondly, if ever my tongue (I am sure my actions have not) ever given any occasion to conjecture so of me, I beg pardon of God and the world for it; but the occasion of such reports was rather from the malice of men, than that they had any ground for it; unless this were one, that during the late times, because I would joyn with no party in a Church, they imagined that I could be of no Religion; whereas I did no more than *Chrysostome* and others before me: A second enducement may have been a custom natural unto me, to defend the absent or depressed, or excuse them against the censures of illiterate *Adversaries*: other ground I know none, and it is not to be deduced by any man from any of my present writings I am sure; but the contrary: And it is strange that men pretending to a respect for our Church, should thus conspire to defame me for so reasonable and powerful a defence thereof: it being obvious to see that hereby I recede from my Temporal interest, which they know might be better made up by open debauchery, indifference as to Religion, flattering and lying: not to mention the present and future dangers I run into by this attempt, the final issue whereof is scarce likely to antedate my death: If a profession of the Protestant Religion, Union with the Church

of England, an unblameable life; and the *hacks* I now encounter voluntarily, cannot justify me against these imputations, let them produce as much in their behalfs, and acquaint me what more is requisite, and they shall find I will not decline any *sitting testimony* whereby to undeceive them: so that they ought not to upbraid a man who appears principally concerned for the Church and Protestant Religion with such a Calumny, which might with great shew of justice be fixed upon all the Abettours of that History of theirs. As for the rest you write about, I value it not: those untruths are easily refuted; and as yet I cannot believe that they will avow them in Print: Let us leave them Sir, to talk a little as yet; they have been used to spend their discourses in commendation of one another; be contented that you have some new discourse: would you have them so soon to hold their peace? I know a Gentleman who in the wars of Ireland at one blow cut off a man's head, and the headless trunk clapp'd spurs to the horse sides and rid about ten yards after: Let these losers talk a little; and then retire and work, and so cure their passions (according as Mr. Sprat adviseth) and endeavour to regain their credit, which I think is irrecoverably lost, if others, by my example, will pursue their failings. As to his Majesty, he cannot suffer when these Spirits disappear, who like those Phantasmas in the Mines have made a great shew of doing much, but upon enquiry no such performances are really found: All posterity will celebrate the glory of his intentions to improve the knowledge and trading of this Nation: and he is possessed of so many Royal Virtues that render him the object of all our esteem, that the removal of these now will not derogate from, but illustrate his Renown, and confirm England in the Reverence of his generosity and their deservableness: But I doubt I trespass too much upon your patience, and that you are tyred, as I am with writing, but not with any professions that becomes

G. Agricola de
animantibus
subterraneis.

Your most humble servant

Hen. Stubbs.

The Postscript.

SIR,

THE News you write me about Dr. Merrett did at first a little surprise me, and had I not during this last year been accustomed to the *puny Stratagems* of the *Virtuosi*, I should have wondered much to understand that I was entitled to the *Lex Talionis*, or that *Apologie for Apothecaries to practise Physick*. But the *Comedians* finding their anger insignificant against me, by reason of the advantages which *their ignorance* had given me over them, have ascribed unto me a book which admits of an *easy reply*, and which enterferes with the *Colledge of Physicians*, that so they might seem to *baffle* and *inodate* me at once in the judgement of that *profession* for which I seem concern'd. I cannot make any particular defence, not having seen *his book*: but if Dr. Merrett had consulted the *principal Apothecaries*, I doubt not but *some of them* could have given him an account of my intentions, and how different my sentiments were from those of *that Author*: and it was easie for him to learn that I was not the *penner* or *approver* of the other piece. I writ to some of the *Company of Apothecaries* desiring them to compose the growing *sewa* betwixt them and the *Colledge*, and told them that I neither could nor would encourage them against that *Illustrious Assembly*; that it was the interest of *Physicians* to employ *Apothecaries*, as a *distinct profession*; and that it was the *prudence of States* that it should be so: that I could deduce the difference of the *employments* thorough *Antient* and *Modern Greece*, as well as *Rome*: and that the reasons to be alledged against *Physicians* preparing their *own Medicaments* were such as admitted of *no answer*, nor *evasion* amongst *under-*

D.

standing.

standing men: but that I could never *invent* or meet with any arguments that could induce me to allow of *practising Apothecaries*; and that I understood so well the *extent and difficulty* of my *profession*, that (however they might in some cases prosper) I could never defend that *assertion*. I desired them to consider that if any *hears or indignities* had passed from the *Colledge* towards them, it was their *wisdom* to pass them by, and not to abandon their *important concerns* to indulge any *passion*: that the effect of this *confess* would be, that the impertinent *Virtuosi* and insolent *Quack-salvers* would carry away all the *advantage*: to conclude, there were many defaults needed regulation in them, that although the *Physicians* in general would be prejudiced by this *dispute*, yet so many *eminent persons* would continue *famous*, as might divert the Storm upon the heads of the *Apothecaries*, and if the *Colledge* would joyn effectually therein, the *project* is not *difficult*, though I would not intimate it. I did therefore earnestly recommend unto their considerations an *union*, and that they would not delude themselves that they could prosecute their *Trades* long, if that *famed body of men* did resolve against them, with whose *determinations* I did not doubt but all *intelligent practitioners* in the *Countrey* and *Counties* would comply: but I hoped we should not be put upon *those extremes*. I advised them to reflect upon our *common Enemies* the *Royal Society*, and see if they were not the *principal Incendiaries*: that all the books that had been yet written on that *Subject* proceeded from them; and that I looked on it as a design of theirs to aggrandise themselves upon the *ruine* of the *Colledge* (a thing they have alwayes endeavoured) and *Apothecaries*: that there wanted not of them who purposed to erect a *Laboratory* and *Shop*, whence all should be furnished *cheaper and better* than now, as to *general Medicines*, provided they would act themselves in the more common and frequent *Medicaments*; that if they proceeded herein, the *Virtuosi* might facilitate their *design*, though their *avarice and unfaithfulness* be such that all men ought to oppose these *Projectors*. Upon this account I did largely handle that *Question*, *Whether Physicians ought to make their own Medicines?* which I resolved in the *Negative*, and urged all those arguments

arguments (with several illustrations) which have hitherto
 engaged with *prominent Gentlemen and Physicians* to establish
 the received usage: but I protested against any encouragement
 for *Apothecaries to practice*. I answer'd all that Dr. Merrett
 had alledged, and shewed his *intolerable ignorance* in that
 book; and if we might take an estimate of his parts from that
 writing, 'twas manifest he might better employ his time in
 studying the method of *Physick*, than composing *Medicaments*:
 that after 30. years practice 'twas evident he understood not
 the *Rudiments of that noble Science*, nor could *state a case* there-
 in. As for Dr. Goddard, who had writ more warily and
 with greater prudence, I only dissented from him in the *Anti-
 quity of Apothecaries*, and treated him as a *Physician* whom I
 pittied for being mixed with so *illiterate a company*. This
 was the purport of my Treatise, which was joyned with ano-
 ther *miscellaneous Discourse* about the *errors and cheats* of the
Kirkstuffs; and the pernicious influence they would have ere
 long upon *all Trades and Professions*, when they had more in-
 spected them: that they began with the *rectifying Apotheca-
 ries*, but where they would end I did not know: that it be-
 hooved *all men* to combine against them, the tendency of
 whose *design* was so *fatal and malignant*: that I hoped the
Physicians would consult their *common interest* in opposition
 to the *Thomsons and Odowdes*, &c. and act with that moderati-
 on which became *wisemen*, & who were tender of continuing
 the *renown of their Faculty*, which would suddenly else de-
 volve into the hands of *Empiricks*; and demean themselves
 with that *moderation* which might end in an accord with the
Apothecaries: that this quarrel was *inconsiderable*, and indeed
 (as Dr. Merrett confesseth) of no longer continuance then that
 of the R. S. and would receive a *period with their overthrow*;
 which not only all *Doctors*, but all *good men* ought to endea-
 vour; that the *disasters* of the late Dutch War, the *Plague*,
 and *Fire of London* were less inconveniences than their *perpe-
 tuity*: that these *calamities* admitted of *some remedy* hereafter; but
 the *evils* they are likely to occasion us, would never be cor-
 rected by any *humane prudence*: and I doubted whether God
 would support us by his *providence*, when they had debauched
 the Nation from all *Piety and Morality*, as well as *civill wis-
 dom*,

This was the substance of what I said, and
 will be approved by all judicious persons, and the Council
 see that I can write against Dr. Merrett's without derogating
 from them; or rather that my Intentments were to support
 them, and not disserve the *Apothecaries* in the least. I intend
 to make it publick in *Stobaeus's* Form: the passage of *Cam-*
panella being taken out thence, hath occasioned that *brass* in
 it which I have not leisure now to redress: and perhaps I
 may call those other writings of the *Virtuosi* to an examinati-
 on, which have been the principal cause of all these contro-
 versies, and which if they be not refuted, 'tis in vain to attack
 the *Medela Medecina*, *Alchimie*, &c. They must blame
 themselves, not me, for any undertaking of this nature, or that
 my prudence would have enabled them to foresee the issue of
 those kind of writings; and a proportionate candour now would
 induce them to retract them, without enforcing me to shew
 how many unreasonable trials they put us upon; how many
 importunities they suggest unto us; how desirous their Medi-
 caments are; how 'tis their usual practice to vouch those
 things for new discoveries which we very well knew before, and
 to which if they were strangers, 'tis because they were not ac-
 quainted with the practice of the most eminent Physicians: Let
 them therefore hence forward permit the Physicians to be
 Judges of their own Science, and give them the credit best to
 understand their own deficiencies, and the occasions of any
 failours in their practice. The blind may as well judge of colours;
 the insensible concerning the objects of feeling, as the *Virtuosi*
 of Physics. This is no knowledge that ariseth from natural wit
 alone: Fancy without judgement, reading, and observation will
 not enable them hereunto: This is a performance too great
 for the Merretts and the Sydenhams: as I shall shew hereafter;
 and as little agreeing with Dr. Sydenham, or Mr. Glisson, whose
 abilities in matters relating to their profession are so contempti-
 ble, that 'twere folly to expect much from them where they pro-
 fess not. I have not time to enlarge farther, being now em-
 ployed otherwise, and having appointed to spend the next
 week or two at Bath in attendance of a neighbouring Patient.
 I am, Sir, your Obedient Servant,

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